The LUTHERAN

PRESIDENT

Dr. Franklin Clark Fry makes "honestly troubled appeal" to United Lutheran Church

See Page 13

29, No. 2

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Good Example

"SKIPPER'S" father was a pedigree German Police . . . his mother a pedigree Chow. He came to our house as a puppy and grew up with the children.

Frequently he accompanied them to Sunday school, waiting outside until they would return. Usually, during that hour he would sit at the church door and greet parishioners with an extended paw and a wagging tail.

Time came that it seemed best for "Skipper" to go live in the country because "his familiarity with our parishioners bred contempt for him."

A farm home was secured three miles from our church. The first Sunday after we took him to the farm, much to our surprise, when we reached the church, "Skipper" was there to greet us all.

For five successive Sunday mornings the same thing happened. Upon inquiry we learned from the farmer that each Sunday morning when our church bell rang, "Skipper" would rip and tear until he broke the chain or slipped his collar and then he would start off for church on the run.

Finally, we had him enlisted in "Dogs for War." After two weeks of training he was returned with this terse information, "Unsuitable for Service . . . can't be provoked."

Sometimes a dog gives a good example.

LESTER MILTON UTZ

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

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THE CHURCH IN THE NEWS . . . . .

FEARFUL URGENCY

"Our pace is still tragically too slow . . . Our intensest exertions for Christ up to now, even in this decisive day, are still too feeble, dangerously laggard, half-asleep!"

Urgency was the keynote of President Franklin Clark Fry's report to the United Lutheran Church convention (*See "Unless We Move Now," Page 13*). He issued a call to the church for action.

"The principles of Christianity, and to a high degree its whole program of action in its major essentials, are sound and right and require no change," he said. "The strains of this tempestuous generation have vindicated them more securely than before."

But contrasted with the church's plans were its activities.

"The metronome of religion must be speeded up to match the startlingly fast metronome of the world today . . . The giant in modern Christianity, and specifically in the United Lutheran Church in America, has barely stirred. He must arise! This is his day."

FOUR QUESTIONS

The large Music Hall of Cleveland's Public Auditorium had been made into a church. In the central position on the wide platform was an altar, its cross and candles signaling reverence.

In their places as the service began on Saturday morning, Oct. 5, were 550 delegates to the fifteenth convention of The United Lutheran Church in America. Many visitors were present too.

As convention delegates prepared to receive the Sacrament of the Altar, they heard the quiet voice of a man beloved by Lutherans of America the whole world. Dr. Walton Greever was preaching his last serr to a convention as Secretary of United Lutheran Church.

These delegates from 32 synods h been called by their Lord to be pres at this convention, Dr. Greever s "The Lord who has thus called u present in person, not merely to serve, but to help us at every poin know and to do his will. With a c stant consciousness of his presence, with sincerely obedient hearts to will, our discussions will all be c structive, and differences of opir can be expressed fully without offe or serious dissension," Dr. Gree said.

Whom say ye that I am?

Four questions, searching the he which Christ addressed to his discip formed the structure of the sermon.

"Jesus says: 'Whom say ye tha am?' When that question was f asked and Peter, as spokesman for group, answered it, his answer wa true statement of fact. That ans was given with deep conviction c cerning the significance of the fact. was much more than mere assent an accepted fact. It involved comm ment to Jesus as Saviour, with un served trust."

Then came another incisive, hea searching question from Jesus, Greever pointed out. "Do you now lieve?" *Are you sure?*

"So these two questions come gether, 'Whom say ye that I am?' 'Do you now believe?' Let us rem ber that Jesus is not asking about character, or his words, or his deeds

n about his mission, but about his son. . . . It is in the person of Jesus, primarily in what he said or did, t men believe and trust until a vital h leads to unconditional commitnt to him as both Saviour and Lord."

These two questions together, anered truly, insure the integrity and virility of the church which seeks confess, proclaim, teach, and demonate the Gospel as the power of God o salvation to every one that beveth. Likewise, this is fundamental the personal religion of the indiual Christian."

re you able to drink the cup . . .?"

This question, said Dr. Greever, rries with it the Lord's own extation for genuine humility and his peal for purity of motives. He is ying to us now in person, 'Without ye can do nothing,' and only as we ceive him in this blessed Communion n we say, 'I can do all things through rist, strengthening me.'

"There is no presumption or pride that, no assertion of *self*-confidence, part from Christ. There is no true lationship to Christ without the ucifixion of pride, no service for rist without the sacrifice of self, and fellowship with Christ without full mmitment to his redemptive purse."

Will ye also go away?"

This question challenged the steadstness of the loyalty of Jesus' disples, said Dr. Greever.

"As long as there are any reservaons in commitment to Christ, any riorities reserved for self, loyalty canot stand the strain of utter sacrifice. . . We cannot help but think now of ow the fidelity of Christians has been ried in these recent years, and of what has happened. Multitudes, whose commitment was never complete, under the stress of barbarous persecution 'went back and walked no more with him,' but the 'noble army of martyrs' has not been small. . . .

"It is not only when extraordinary trials of fidelity come that men 'go back' but it happens constantly under ordinary circumstances. The question: 'Could I stand the test to which multitudes of my fellow-Christians have been subjected in recent times?' is a question which everyone should ask.

"But the answer does not need to be speculative. It can be answered from the daily experiences, or minor, even trivial trials. How easily we are offended! — when others do things which we do not like, when others think and say things with which we do not agree"

"Lovest thou me?"

Final question of the four which Dr. Greever set forth in his sermon, "Lovest thou me?" is the Lord's "challenge to the genuineness and measure of the devotion to him which true faith produces and upon which fidelity until death depends."

Jesus "asks for a devotion which links soul to soul, and of which emotion is but an expression rather than the essence. He asks for that devotion which is based upon appreciation of his worthiness and which identifies those who love him with all of his motives and purposes.

"Such love will certainly be grateful, but gratitude is no synonym for love. Even gratitude may become selfish. . . .

"Jesus would have us measure our love for him, both as to quality and as to strength. It must be love which motivates the whole life, in all relationships and in all particulars. It must

be love which is rooted in positive convictions concerning truth and values. It must be love which so completely identifies the will of a man with the will of Jesus that no desire or purpose in conflict with his will can be indulged. It must be a love that leaves all to follow him. . . .

"The success of every worthy undertaking of the Church depends upon the quality and strength and steadfastness of the love of its members for Christ. Compared with that, specific enterprises, programs, and methods are relatively unimportant."

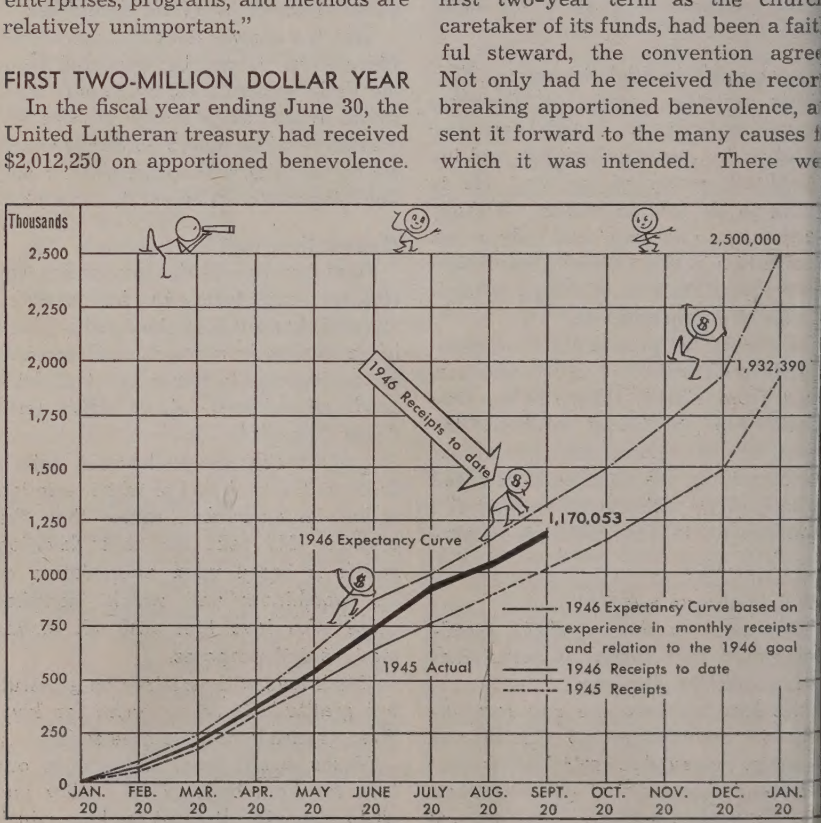
FIRST TWO-MILLION DOLLAR YEAR

In the fiscal year ending June 30, the United Lutheran treasury had received $2,012,250 on apportioned benevolence. That was the report of Treasur Henry Beisler to the Cleveland cor vention.

Divided by 1,298,901 confirmed mem bers, on church rolls at the end of 194 it was only $1.55 apiece. But at lea it was the largest sum given for th purpose in any year of ULC history.

Total for 1946 would exceed two mi lion, the treasurer's figures indicate but would not reach the $2,500,000 go unless unusual effort is made.

Treasurer Beisler, completing h first two-year term as the churcl caretaker of its funds, had been a fait ful steward, the convention agree Not only had he received the recor breaking apportioned benevolence, a sent it forward to the many causes f which it was intended. There we



HEAVY CENTER LINE shows 1946 ULC apportionment income. To reach 1946 goal ($2,500,0 it should reach top line. Watch for new graph next month, showing progress toward goal!

ecials, which had come to $2,185,133 the last year. Of this sum, three-rths was for Lutheran World Action.

eological journal coming

anuary 1948 may see the first issue a new quarterly publication sup-ted by more than a dozen Lutheran ological seminaries in America. It l be the first co-operative publishing nture of its kind, in the church.

Lutheran theologians of the world uld be invited to contribute articles the new periodical.

The *Lutheran Church Quarterly* now blished by the Gettysburg and Phila-phia seminaries, and the *Augustana arterly* of the Augustana Seminary uld be merged in the new journal. ntative approval has been given by ese seminaries.

Aims of the journal would be to pro-de a forum for discussion of Christian th and life on the basis of the Lu-eran confession; to present the prin-oles of the Lutheran Church in their lation to changing problems of re-ion and society; to preserve and ster world Lutheranism; to promote derstanding between Lutherans and ner Christians.

Committee undertaking the project led by Dr. Theodore G. Tappert, iladelphia. Other members are: rs. J. A. Dell, Iver Iverson, John C. attes, Eric H. Wahlstrom, Abdel Ross entz.

inistry to college students

There are 80,000 Lutherans enrolled is fall in U.S. non-church colleges nd universities, it is estimated. A two-illion-dollar program for ministering these students was discussed at a eeting of the new Student Service ommission of the National Lutheran ouncil last month.

BROADCAST from Cleveland. NBC hook-up, 1:15-1:30 E.S.T. Oct. 11 . . . . 6:45 P. M. Oct. 12.

If the church is to be able to count on these young men and women as its future trained leaders, said Dr. Armin G. Weng, chairman of the commission, it must stand beside them during the crucial years at college and university.

Establishing new student centers and appointment of more student pastors are major parts of the plan. Work of this type will be under the direction of Dr. Morris Wee, recently installed as executive secretary of the commission.

New service centers

With a majority of the service centers for GIs in the United States now closing, there is need for new ones in Asia. Centers have been opened in Shanghai and Tsingtao, China, and others are planned for Nanking, Peiping, and Tientsin, China, and also Tokyo. Centers are also maintained in Alaska and the Philippines.

Bill for 60 service centers operated in the last five years has been more than $3,000,000, it was reported at the Service Commission meeting in Chicago last month. The bill was paid from the Lutheran World Action funds of the National Lutheran Council and the Army and Navy Commission of the Missouri Synod.

Christians in India?

Antagonism toward Christians has burst into flame in the Indian state of Travancore, reports Catholic *America*. The Dewan, or prime minister, of this strip of land along the southwest coast of India has issued a series of edicts limiting church activities.

"Travancore," he has stated, "being a Hindu state, must be preserved as such." Christians interpret this to

mean the end of freedom of conscience.

Although 89 per cent of the elementary schools were Christian in 1943, the Dewan threatens to assume control of all schools. New regulations made regarding places of worship and cemeteries "are obviously discriminatory against Christians."

A new agricultural income tax and excise duty on some agricultural products have hit Christians especially hard. They pay the major part of this revenue.

On the other hand, Pandit Jawaharlal Nehru has assured a correspondent of the London *Catholic Herald* that Christians throughout India need have no fear of the future.

WOMEN CHANGE MEETING PLACE. Convention of Women's Missionary Society, October 3-7, scheduled for Pittsburgh, was transferred to Zion Church, Johnstown, Pa. Strike of electrical workers in Pittsburgh was the reason.

"Although our ultimate aim," he said, "is a secular state not to be identified with any particular religion, freedom of conscience and the recognition of the religious rights of all citizens must be the starting point."

In relation to the right to propagate Christianity, he said: "It stands to reason that any faith whose roots are strong and healthy should spread. To interfere with that right seems to me to be a blow at the roots themselves."

ALMOST EVERY theological seminary has enrolled at least one student who made up his mind to be a minister while serving as a soldier in the recent war. All these students at Union Seminary, New York, are former GIs. One is an ex-WAC. Religious News Service Photo

zy zlotys

OLAND'S money problems are under-dable in view of the crazy gyrations s unit of coinage, the zloty. Before war 53 zlotys equaled $1 Amer-. The present Polish government, ts stabilization efforts, first tied the y to the Russian ruble, and tried in to make 12 zlotys equal $1. When failed 100 zlotys became the official hange for $1.

'et that meant nothing, for in the ck market 450 zlotys could be bought h $1. Money, however, is worth at you can buy with it, and in the rket $10, or 4,500 zlotys, would, un-lately buy merely four packages of nerican cigarettes, or four oranges, an ordinary dinner at a good hotel, two meals at a back-street cafe, or e-fourth of a cheap pair of shoes.

There are severe laws against the ck market rates; but even the of-ials ignore them. The place where e official rate hurts is with the relief mittances. Because the government n control these, they are exchanged the official rates. This adds to the isery of those who must depend on e checks sent by their friends or rel-ives in America.

rone

GEORGE II OF GREECE will find his rone shaky. His occupancy of it will ot be really due to British pressure the Greeks, though the presence British troops helped a lot, mostly y preventing other pressure. The fact at George II was exiled before by e Greeks before the war indicates nall love for him, and Britain itself as no ardent affection for him.

He was, however, the best hook on which Greece could hang its frail robes of independence; and he is a much better alternative than Russia, who is very anxious to practice the Azerbaijan technique on Greece, by scheming to commit Macedonia to Yugoslavia, eastern Thrace to Bulgaria and Epirus to Albania.

What would be left would be so helplessly shut in that Russia would have everything its own way in southeastern Europe, and could do as it wishes with Turkey. Britain, likewise, has practical reasons for supporting George II. Greece at present helps to head off the designs of Russia on the Mediterranean, and protects Britain's life-line to the Middle and Far East. If the situation in that area can be stabilized, Britain would not feel affronted in case Greece should again oust the far from regal George II.

Cattle thieves

THE OLD WILD WEST is coming back with modern trimmings. The "cattle-rustlers," supposedly dead and buried along with Indian wars and picturesque scouts, are out again and at their old trade. The meat shortage is the incentive, the black market the destination. So far the cattle "rustled" have not reached high numbers, though one rancher raved because 27 steers disappeared from his herd in one night.

The sudden outbreak has brought the California Cattlemen's Association to life, and offering rewards of $200 to $500 for each conviction. If horse-meat enters the current buyers' market, we may have a similar resuscitation of the Horse-Thieves' Associations once active in the East.

—JULIUS F. SEEBACH

WASHINGTON

SEGREGATION IN CHURCHES

A white woman rode on a Washington bus, her small grandson seated beside her. She wore dark glasses. An elderly woman with a heavy bundle entered, so the white woman asked her grandson to give up his seat. But the woman with the bundle went to the rear of the bus and stood. She was a Negro, and not permitted a front seat. It was the glasses the white woman wore which had caused her error.

Much of our thinking about race relations is as superficial as those dark glasses.

A formidable group in Washington is the Council of Social Agencies. Council surveyors have recommended that Washington churches be open to all comers, regardless of race. Racial segregation is "inconsistent with Christian principles," their report says. "This practice on the part of many Washington churches has tended to encourage the development of special cults with narrow principles which thrive on discrimination and are a source of bigotry," the report continues.

"Our investigation indicates a steady increase of such cults in Washington. Racial barriers should be removed in all congregations, so that any person, regardless of race or color, may affiliate with the faith of his particular choice or neighborhood."

Catholics

Monsignor Russell of St. Patrick's Church believes in non-segregation. "Catholic churches have never excluded Negroes," he explains. "At every mass in St. Patrick's we have color people. In southern Maryland there only one Catholic church in each com munity, and white people and Negro attend. However, in predominant Negro city communities there are Cat olic churches for Negroes."

Protestants

Dr. Frederick E. Reissig of the Was ington Federation of Churches believ that the Church stands for the princip of non-segregation. "But," he adds, think inter-racial churches would ha to be worked slowly, according to t community. I should say that issu of this kind shouldn't be forced. Su changes should be the result of educational process. However, I al believe that if all Washington church should announce they were ready operate inter-racially, with whi churches accepting Negroes and Neg churches accepting white people, hard anything would happen."

I believe it takes time and the ev lutionary process to effect the chang the Council of Social Agencies pr poses. To follow their lead arbitrar would do more harm than good. The are old churches in Washington whi would be torn apart by non-segreg tion. That isn't building the kingdo

However, I am writing not alone tell about a local Washington probl —it is a national issue, especially metropolitan, industrial communiti My suggestion is that mission boa establish at least one inter-rac church in each large city.

—OSCAR F. BLACKWELDE

Through the Iron Curtain

STEWART W. HERMAN

Reports reach Geneva from Romania, Bulgaria, Yugoslavi

FOR THE FIRST TIME since the fighting opped, a representative of the World ouncil staff has been able to visit omania and Bulgaria. It is difficult t only to obtain entry permits for ese two countries dominated by ussia, but it has proved hard to get rmission of the U.S. State Department to visit the Balkans, where little sponsibility can be assumed for the elfare of American citizens. But obert Tobias, a young minister of the isciples of Christ Church, was able go because he received a special intation from the World Federation for emocratic Youth.

In Romania he was able to consult ith many Protestant pastors, but his forts to reach the Romanian Patrich were unavailing because the rthodox people were apparently raid to receive him. America is very opular among the common people in omania, but not popular with the overnment. Therefore Americans must e careful not to embarrass the persons hom they would like to help. The ungarians and Germans, however, ho reside in northern and western omania are beyond danger because very misfortune is happening to them at could possibly occur.

Reports from Romania indicate that e whole country is under a cloud of espair. It is now well known that ing Michael's first government was rown out of power by General Vishsky at the time of the Russian inasion and there is every likelihood at the king himself will soon be obliged to release his feeble grasp on the country.

The young king is a conscientious and capable ruler, but it looks as though he will never have a chance to show what he can do for his people. There has been a terrible drought. The corn crop is reported to be an almost total failure. The situation is desperate because most of the wheat has been transported eastward. The population to a great extent is very badly clothed and living in abject fear of the authorities in power.

TOBIAS was able to visit Bulgaria. Here he had a conversation with Professor Zankow. I remember him as a man of gentle spirit and great charm. The big problem of the Bulgarian Orthodox Church centers around the Patriarch who is now quite ill and may not have long to live. When he dies, the church will lose its ecclesiastical cornerstone and great fear is felt for the future of Christian activity. Tobias had the feeling that the church is in greater danger in Bulgaria than in Romania. Everything seems to be rapidly congealing in Soviet forms.

There is a great deal of inter-church fellowship and co-operation in Bulgaria which may succeed in combatting the opposition to Christian work. At present, however, there are no Protestant theological students and there is a danger that the Orthodox theological faculty will be entirely closed. The buildings have already been requisitioned for military purposes. In Ro-

mania, the churches are divided and suspicious of each other. They are not able to exchange the sort of support which would enable all churches to be strengthened. The Protestant churches are not only deeply distrustful of the Orthodox church — which they say is the incarnation of the devil—but they have no confidence in each other.

News of postwar Christian reconstruction in the rest of the world has not as yet penetrated either country. Consequently the clergy as well as the laity are in complete ignorance of what has transpired in the rest of Christendom since the war. The visit of the Patriarch of Moscow has done nothing to break down the barrier.

A RECENT VISITOR to Yugoslavia was favorably impressed with the general physical condition of the country, so far as food and clothing are concerned. Prices are very high, but many things can be obtained without ration tickets. On the surface there does not appear to be much discontent, but the country is under very strict military control.

So far as religion is concerned, theoretically it operates freely. When priests are arrested it is always because they have done something contrary to the best interests of the state and the people. This observer was under the impression that the government merely tolerates the church in the secret hope that it will gradually expire of itself.

Churches are rather poorly attended in the cities, which may or may not be an indication that the people are indifferent to their faith. In the matter of renewing international Christian contacts, it is felt wiser not to push matters too far at the present time because outside interference may cause more difficulty to the churches insi the country. Of course, this was ways the way in which certain peo pleaded that no attention should paid to the church struggle in Germa during the Nazi regime.

CONDITIONS in prisoner of war cam are particularly difficult because t prisoners have no access to books writing materials, not even toil articles. In one barrack of one of t camps, twenty-six pastors and pries were interned. At first it looked though the visitor would be able speak with them, but a Yugoslavi officer interrupted the conversation.

Later he refused to permit the vis tor to return to see the pastors, a though he had promised that the vis tor would be able to talk with anyo that he wished. The excuse whi was given was that the clergymen we mostly war criminals. The war cri apparently consisted, after furth questioning, in watching the "cru murder" of Yugoslavian children wit out doing anything to prevent it.

The Department of Reconstructi of the World Council has no intenti of writing off the Balkan area, a abandoning the Christian churc which remain behind the so-cal "Iron curtain." Every avenue of a proach to the churches in these cou tries is being explored, and it believed that effective help can be s soon to Romania, especially in form of relief goods for distribution the churches. In any event, the w of Christian reconstruction is be pursued according to a regular p and the march which began sho after VE-Day in the western count of Europe is now—one year late reaching the Black Sea.

nless We Move Now!

FRANKLIN CLARK FRY

This appeal for action is the message of the president of the United Lutheran Church at the Cleveland Convention

AT THIS 1946 CONVENTION we stand on natural eminence in history. Sig- cant and decisive years slope away every side. Before our eyes is spread of the momentous panoramas of ages. As Christians we must look l only as Christians can we look hout flinching.

Directly behind us, still in somberly in sight, are the bloody hostilities of orld War II. Praise God, they at st are past. . . . As Christian believ-, we must be profoundly, almost con- lsively thankful that the godless ologies which launched the attack ve been repulsed. As Americans and nadians, we rejoice with a chastened rit that the overt threat to our liber- s has been parried. At the same time mourn for our cherished dead who ematurely had their strong, lithe, ung lives snatched from them on dis- nt coral reefs or in blazing cockpits the sky, in the attrition of beach- ads or in the brutality and hunger of ison camps. World War II has left us th a tentative, hesitant sense of relief d yet under it with burdened hearts.

AS WE LOOK FORWARD, the dominant te is uncertainty and even apprehen- on. The mists are thick over the fu- re and, peer anxiously as we may, we nnot pierce through them. If the an- ent landmarks have not actually been moved, they have certainly been ob- ured. It would require the presump- on of ignorance for the men of today to feel confident and self-assured about tomorrow. All that we can humanly be positive of is that everywhere on earth is dire distress of nations with perplex- ity. Many intelligent minds, partic- ularly the minds of atomic scientists who have released nuclear energy, are even failing for fear and for looking after those things that are coming to pass. In the face of every portent, faith is no longer optional. It never was! The leading of God is not a pious plat- itude, a vaporous sentiment. It is the indispensable, our single rational re- liance, humanity's one chance to live.

Out of any thoughtful, steady-eyed survey of the war years just past and of the critical epoch ahead, two facts must emerge. There are two conclu- sions that are absolutely inescapable. Indeed, even to say that they are self- evident is too feeble. These twin con- victions, for each is hinged on the other, fairly leap out at us. They shout aloud, until even the dullest must hear, when- ever we honestly see the predicament of our times and the Church's respon- sibility in it.

THE FIRST TRUTH briefly is: The prin- ciples of Christianity, and to a high de- gree its whole program of action in its major essentials, are sound and right and require no change. The strains of this tempestuous generation have vin- dicated them more securely than ever before. Almost everything else has cracked. The Gospel has not. Christ's

and His Church's goals are unscathed. More than that, the teachings and the inherent activities of our faith have gained a new, widespread respect.

In contrast: The Church's tempo in building, in laboring, in pressing on is far too languid. Unless it strides out with a vigorously heightened energy soon, unless it tenses its muscles at once with a stern yet happy determination that has never been even approached in our lifetime until now, the Church will not arrive for the rescue. The metronome of religion must be speeded up to match the startlingly fast metronome of the world today. Our pace is still tragically too slow. The giant in modern Christianity, and specifically in The United Lutheran Church in America, has barely stirred. He must arise! This is his day.

SCANT COMMENTARY is needed on the first proposition. All our pulpits have rung the changes on it. Christianity has attained an increased stature in men's minds. It possesses a more widely acknowledged validity as a dramatic consequence of the war. Instead of appearing visionary or emptily sentimental, as it did to so many even ten years ago, it has proved itself beyond all contradiction as the sound rock, the pure gold that it is. All that a man needs is eyes!

Christian faith contended that each of us alone and all of us together must be redeemed spiritually, within, beginning with the heart of man. The spirit of the age scoffed and gloated in its machines. The machines have smashed and pulverized and prostrated. Today a world that has come close to being mortally crushed wistfully awaits a rebirth. Now almost no one denies that mankind's regeneration must first spring in and then flow out from the soul. The very inventors themselves have becor the most passionate evangelists. Chri tianity is true.

CHRISTIANS HAD CONFIDENCE th moral righteousness will outlast all t bullying power, the apparently ove whelming hordes of evil. A handful frail men with a just cause, that is pl God, would survive the searing rage the most murderous tyrant. If the m did not, the cause would not. That w the promise. How incredible it mu have seemed to even the most stalwa confessors of the faith in the occupi lands while the oppressors were the and still more so to the Christian hero who braved concentration camps in t enemy countries themselves! In tho desperately bleak days it must ha looked to their own hearts like a m rage, like an irridescent wisp of dream. As for the foes of God and the godly, they sneered at it as idioc Today the mockers are dead or ha been in the prisoner's dock at Nurer berg. The intrepid bishops and prop ets of righteousness are miraculous free. We call it a miracle only becau we too have been doubters. The d liverance that has occurred is rath only another irrefutable demonstrati of a law of God. Christianity is true

Even the normal types of Christi action have received impressive a proval during these erupting years. F lentless events have tested them a their underlying wisdom and corre ness have been strikingly confirm The Gospel has undeviatingly striven persuade men as individuals and given to its believers a thrilling g lantry and courage in every land, wl totalitarianism in all its brands coerced humanity in the mass and left it degraded. The Christian way been to educate; the way of the pag

rilegious state, to repress. True fol-
vers of the compassionate Saviour
ve shown mercy in His name and
ve restored the afflicted both in their
tured bodies and in their despondent
uls. The haters of Christ have
stially done the crippled, the de-
tive and the bravely unsubmitting
death. Never have two opposite
ys of life been more vividly con-
sted in the plain view of one gen-
ation. The cleavage is not only in
struse philosophies, which men often
olishly think that they can ignore, but
open action which determines
ether they live or die. The men of
e 1940's are awakening to a startled
alization that everyone must choose.
ristianity offers the best.

But if the teachings and the re-
mptive work of our Lord have gained
encouragingly higher esteem in 1946
an they were accorded even ten years
o . . . there is a profoundly disturb-
g side too. After all, this pervasive,
tier regard simply measures oppor-
nity. And opportunity condemns
less it is seized! . . . Our intensest
ertions for Christ up to now even in
is decisive day, are still too feeble,
ngerously laggard, half-asleep! This
not a conventional confession but an
nestly troubled appeal to the con-
iences of us all.

The first Christian century had wings
its feet because it tremblingly ex-
cted the imminent return of the Sav-
ur. The apostles had to speed through
the villages of Judea and then, hur-
edly one after another, through the
ost populous cities of the Roman Em-
re. A haunting dread that they would
too late urged them imperiously on.
ethren, what makes us so sure that
ur time, the years of our lives and of
ur civilization, will not run out? How
can we dare to dawdle along?

The doors are flung wide, the walls are breached or down. The war has demolished many of them. The day of march has come. What dull strategy it would be to delay now! There is no guarantee that this propitious moment of history will last. We shall not merit the victory unless we move now—like a surge!

In this era everything is terrifically accelerated. Industry is, until the productive capacity of this continent is staggering. Wickedness is. Every stretching out of communications and every new hurrying up of our already hard-driven lives are instantly seized by evil as an invitation to extend its infection. War is, until it threatens to topple mankind into a total collapse. Religion alone dare not plod listlessly along. With secularism on a rampage, the Christian Church will never counteract it with a tepid, one-tenth-enlisted devotion. Now, at once, we must marshal our strength and forge ahead.

All of this applies with a special, prodding force to The United Lutheran Church in America. The fearful urgency of the Gospel in 1946 ought to be the dominant note. . . .

Consider our overseas missions. Providentially they are situated in the most critical, explosive and promising areas on three continents. We have been appointed to proclaim the Word of Salvation precisely where the sheaves will be richest or our slacking the most hurtful. As we call the roll, we cannot fail to be sobered: India on the eve of becoming independent; China, even now emerging as the world's fourth great power; Japan, with its tragic memories of 1941-45, admonishing us how frightfully expensive it can be when the heralds of the

Prince of Peace are too few; the bulge of Africa, now within America's defense orbit and in any good conscience belonging equally to our spiritual responsibilities; and South America, bound to us by God in one hemisphere of destiny. In not a single one of these lands have our Church's missionary efforts in the past, worthy as they have been, even approximated the scale that the future implores.

As we turn our sight inward to our own North America, the compulsion on us to labor with a truer zeal and to aim higher is more apparent yet. With a frightening literalness that most of us do not appreciate even today, America is recognized all over the earth as the crux of it all. That is not patriotic hyperbole, it is bald and jarring fact. Europeans understand it. The Christians across the Atlantic look here with anxiety but with hopeful confidence for the added vitality that they surely need. For the Lutherans of the world it has become nearly a counsel of desperation. Sadly and even mortally stricken as they are in most of the former belligerent nations, we are their last recourse. That is why, with the utmost grimness, Lutheran World Action dare not fail.

But besides giving emergency aid, there is substantially more than we owe. We in The United Lutheran Church in America are in debt to our fellow-believers, still more to the millions of unshepherded souls in the United States and Canada, and most of all to our Lord. We are under obligation to revivify and powerfully to expand our Church. A Church that is growing as ours usually has, at a rate only barely that of the whole population, does not reflect the vigor or the passion of our God. To match the urgency of the Gospel in 1946, the must be a multiplying of missio churches and an unprecedented sti ring of Evangelism. If so much of th superstructure of the Lutheran Churc of the whole globe must rest upon even temporarily, we are imperative summoned to broaden our base. these days when the total Protesta community is showing itself ready listen to Lutherans with marked a tentiveness and respect, we ought to tinglingly alive. No matter how bri the time is that remains, North Ame ica must be Christ's!

The mounting pressures in mercif work and education are equally ol vious. The blight of the war did n end on V-J Day. It has left behind flood of orphans and hundreds of ve erans' hospitals as its bitter fruit. A the swelling numbers of the depende aged, thanks to medicine's progress extending the average life span, and this sphere too we must hear a voi more poignant, demanding more sa rificial love, than ever in our Churc past. Our foes in society are filled w insolence and an ugly, menacing a gressiveness: moral decadence, divor crime. We must have the fiber and fervor to rise from all lethargy to ov come.

It has been a popular credo for past two decades, which Luther have heartily endorsed, that Christ education is the most effective medi for instilling reverence and uprig ness. A disquieting sign is how belief has been shaken. Due to shocking revelations of the war ye numerous of its onetime enthusi have become pessimistic about it. T need not be. No one anywhere can to be depressed in the face of the graceful religious illiteracy in

med forces which all of our chaplains scovered and deplored. Even though r own sons and brothers were disctly above the appalling low avere, every conscientious pastor and man right among us must feel reked. But that does not mean that e axiom is mistaken, not by any eans, nor that our hopes must be shed. The content of Christian edution is still unshakably grounded on everlasting revelation from God and procedures at present are the most illful ever. The only fallacy, too faliar by now but utterly crippling, has en our delusion that Christian edution could ever succeed at its leisely, faltering, pre-war gait. In every ase of its duty—in the parish, in the urch college, in student service at e secular universities, in the publition of Christian periodicals and oks—there must be a mighty imtus forward, exhilarating reinforcents, or it will be in vain.

At the pinnacle, the unconscious oping of these years and the ardent yearning of our Saviour unite. They sue for ourselves. Together they beseech the complete unsparing consecration of our all, body, soul and spirit, with the whole range of what we have and the loftiest reach of what we are. The agitated, bewildered era into which mankind is careening may be unique in some of its aspects but in this fundamental it will be identical with all the past. The Redeemer's just claim is the same yesterday, today and forever. Stewardship is vital and we rejoice in the creditable advance that has been registered in it during the past biennium. The Church's entire mechanism, with its boards and agencies and every working arm, is essential for efficiency and must be scrupulously administered. But the paramount, aching call is for faithful, zealous congregations and for able, tireless, self-submerging pastors and deaconesses to guide them. Christ's treasury must be filled lavishly with yielded lives. Let us offer ours anew in fee simple, humbly on our knees, erectly with all our strength.

A Kindly Christian

Positions of influence and great responsibility have been his, but he has kept a humble spirit. And his door is always open to any who need his help

"How old are you, Dr. Greever?"

Reporters sometimes get personal ith some of their questions. This one as no exception. He wanted to tell aders of The Lutheran about the life the United Lutheran Church secrery Walton H. Greever who will re-re Jan. 1.

Immediately the doctor's head tilted the left. His eyes twinkled.

"You add it up for yourself," he said. He knew how to deal with young inquisitors.

"I was 24," he summarized, "when I went to my first parish in Bluefield, W. Va., and I stayed there seven years. Then I was pastor of St. Paul's Church, Columbia, S. C., for seven years. Seven years were spent in publication work. I was editor of the *American*

Lutheran Survey for 14 years and was pastor of Ascension Church, Columbia, for 17 years. Ten years I was a professor at Southern Seminary and 14 years secretary of the ULC."

Hastily I wrote the figures and added them. Then I went over them again more carefully. The man could not be 100 years old. But that was the total.

Here was a man who had crammed a century of living into 76 years!

Today Dr. Greever is known as a pastor, preacher, editor, author, professor, statistician, and church official. The secret behind this seven-fold life has been hard work combined with an emphasis on fundamentals.

"Being active is very enticing," he explains, "but there is no point in going somewhere unless you have somewhere to go." Always he begins a job by looking for the foundations on which action should rest. Once these have been firmly established he pushes with all his energy. His insistent words, "We must get back to fundamentals," has had a strong influence on the work of the ULC.

"One must choose," he said, "between the good and the better, and between the better and the best."

Dr. Greever's philosophy of digging at fundamental things began to take form while he was still a student at Roanoke College. The seed was sown in discussions with a small group of young men who were earnest about making a contribution with their lives. Among them were R. B. Peery and J. A. B. Scherer, who became pioneer missionaries to Japan; John Morehead, later on executive secretary of the Lutheran World Convention; C. A. Freed, who later guided Southern Seminary as president; and C. Armand Miller, who developed into one of the ULC great preachers.

The philosophy was tested in his firs parish in Bluefield, W. Va. Here h was sent as a missionary pastor afte two years at Philadelphia Seminary.

The job to be done in this railroa center would have staggered even seasoned minister. The young clergy man's congregation existed only o paper. After searching the town, h could find only two persons wh claimed to be members. Fifteen othe said they were members elsewhere.

He settled down to knocking o front doors, visiting the railroad yard chatting with strangers on the stree comforting the sad, marrying th young, baptizing the children. S years later he had increased the mem bership roll from two to 75. But h had also damaged his health. In th fall of 1900 he had a severe case typhoid fever which forced him to st work for a year.

The next spring he was elected t first full-time general secretary of t Luther League of America. Because ill health he declined.

About the same time the membe of St. Paul's Church, Columbia, S. C sent him a call to become their past He told them twice that he could n do the work. But they would not b lieve him. They kept repeating th call. By September they won. found himself moving south.

While a student at Roanoke C lege, Dr. Greever was on the staff *The Collegian*, monthly student mag zine. He got printer's ink on fingers and could never wash it off.

At Bluefield he edited a parish pap On the side he blue-penciled T

outhern *Lutheran,* a publication for ie youth of the South. It was only atural that in 1904 he should join Dr. . A. Freed and Dr. W. P. Houseal in ublishing *The Lutheran Visitor.* The outhern Church needed a better aper. People were willing to dig into ieir pockets to furnish one.

A little later *The Lutheran Visitor* as wedded with *Our Church Paper,* ublished by the Tennessee Synod. he new organ was called *The Luieran Church Visitor.*

At that time the Church in the South so needed a publication house. Its ork was farmed out. A Presbyterian ouse printed its hymnal. A private oncern in Newberry, S. C., published s youth paper. So the three pioneers rganized the United Synod Publishing ompany.

"Two or three business men loaned s their credit," Dr. Greever recalls. We purchased property on Main treet and erected a four-story buildg. By renting part of it we were able to carry all the cost and amortize the purchase price.

"Columbia continued to grow. Some time later a handsome price was offered for the building. This covered the original cost and left enough to spare to pay for the new building on Sumter Street."

At that point the publication house was offered to the United Synod. The church accepted it and put it under the management of a publication board. This arrangement continued until the ULC was formed.

Dr. Greever recalls that time after time the company was saved by gifts from individuals.

"One day," Dr. Greever recounts, "we had to have $600. There was no place to get it. I sat dejectedly in the office at the end of my rope. All I had was hope.

"Suddenly a pastor from outside the city came in. He was in a terrific hurry. In his pocket he had a check for $600 from a lady in his congregation. I did not even know her."

ANOTHER IDEA began developing in Dr. Greever's mind around 1908. He had resigned as pastor of St. Paul's Church and given all his time to editorial work.

"The Lutheran Church of the world needed an international magazine for opportunities of wide and free expression," he said. "No attempt had ever been made to attain anything like a representative Lutheran voice."

The idea took four years to hatch. Finally in 1912 *American Lutheran Survey* was founded. An American staff of 25 men from all general Lutheran bodies was organized. Forty church leaders in Europe were signed up as special correspondents.

Then the first World War broke out.

"Actually the war killed the *Survey,* Dr. Greever said. "Contact with our European staff was immediately cut off. Costs doubled and a paper shortage set in before the first copy got off the press. Interests of American readers were diverted to political and military matters. Divisions of opinion arose. The marvel is that the magazine lasted 14 years."

Although the purpose of uniting the Lutheran Church of the world was defeated by the war, the *Survey* did contribute toward Lutheran unity in America.

At staff meetings leaders of the different American bodies met for the first time. The men were able to talk together and learn that they did not differ as much as they had supposed. Mutual confidence was created.

"The *Survey* had no forced program and no organized theme," Dr. Greever explained. "It is sounder to grow into unity through expressions as they come out of life. If we get organization before we are ready for it, division only becomes worse."

During the last few years as editor-in-chief and general manager of the *Survey* Dr. Greever did not receive any compensation for his work. Not only did he use his inheritance from his father's estate, but he had to supplement his funds from other sources.

When he moved to Eau Claire, suburb of Columbia, in 1912 the community had no church. Immediately he began pushing doorbells and soon had organized the Church of the Ascension. When he resigned as pastor in 1929 the congregation numbered over 300 members.

About 1910 a movement was begun to transfer Southern Seminary from Mt. Pleasant, Charleston, S. C., to Columbia. In order to assure the institution a proper site, Dr. Greever and nine other men bought a large tract of land in Eau Claire. They offered the seminary board a choice of any six acres on the section.

As if he had not already done his share of work, Dr. Greever also assisted in raising money to erect the new seminary building. As a reward the trustees asked him to deliver lectures on Symbolics—without pay. This he did for two years.

One afternoon in 1920 two members of the seminary board walked into his office. The school was in desperate straits. They wanted him to recruit students, raise money, and teach. This busy man, already dividing his time between Ascension Church and the *Survey* building, replied that he could not do it.

They pleaded with him to give half his time.

"No."

Finally they did persuade him to do what he could.

"I will not promise any division of time." He spoke frankly. "I shall have to be judge of time and energy."

The board agreed and he began the most strenuous working program of his career. During weekends he traveled over the entire South securing special gifts and talking with boys about entering the ministry. A new administration building was soon constructed and the student enrollment reached 40.

In 1929 he joined the faculty full time. Besides serving as executive secretary, he taught courses in ethics and science of religion.

Meanwhile in 1918 he had direct

.e National Lutheran Campaign for ›ldiers' and Sailors' Welfare. In 1919 e headed the National Lutheran Cam- ıign for Reconstruction and the ULC ımpaign for benevolences. In 1920 he ıided the National Lutheran Council :ive for World Service. In 1927 he epresented the ULC at the World onference on Faith and Order in ausanne, Switzerland.

THE UNITED LUTHERAN CHURCH de- ded at its convention in 1932 that it eeded this energetic man as its secre- ry. When he retires to Columbia, an. 1, he will have served 14 years.

Besides the routine duties of secre- ıry, he has been available for special ssignments, such as serving on com- ittees. He has been responsible for ublicity in the ULC, for the keeping f statistics and the preparation of the *ear Book,* for transportation to con- entions, and for the maintenance of ıe Church House. More than any ther man he is responsible for secur- g the excellent headquarters the ıurch now has in New York.

Ordinary routine includes recording nd publishing minutes of executive oard meetings, reading of minutes of l the boards of the church and noting ıch items as necessary, reading the inutes of the 32 synods, preparation f the convention bulletin, the prepara- on and publication of convention inutes, attending conferences such as ıe conference of stewardship secre- ries, and counseling pastors who come › him for advice.

He has made a remarkable contribu- on in the field of statistics. Although e started work on this as soon as he ok office, the ULC did not have fully ıthoritative statistics until 1938. "Now e have a statistical organization on which we can depend," he said. "Every pastor receives report blanks once a year. One is sent to his synod, one is forwarded to us, and one is kept. Gradually we are working out a real report."

He has been actively interested in stewardship and has written a number of books on the subject. Among these are *Workers with God* (1921); *The Work of the Lord* (1937); and *Human Relationships and the Church* (1939).

His *What Matters?* (1943) is a summary of the central truths of the Christian gospel. This year his *The Minister and the Ministry* was published.

Throughout his career Dr. Greever has kept his humble spirit. The most unimportant person may approach him and receive a friendly welcome.

Said one officer in the Church House: "He has been really a pastor to many young ministers. They have brought their family differences, their problems concerning faith, their theological difficulties, their financial troubles, their congregational frictions to him.

"He is the adviser of many leaders here in headquarters. He is wise and helpful. He is the kind of man you know you can make a confidant and be helped."

Even while THE LUTHERAN was interviewing the churchman, time out had to be declared for 30 minutes. A chaplain had just returned to the States and needed help.

"I have tried to make myself accessible to all people," Secretary Greever said. "I have tried to let people know that I am willing to serve. No one is turned away."

In choosing the place of his retirement the kindly Christian tried to find a place where younger men could continue to wear a path to his front door.

The Word of God

By WILLIAM C. BERKEMEYER

God speaks to us in simple language

LANGUAGE, EVEN AT THE BEST, expresses our thoughts only poorly. The finest, deepest experiences of our lives can be explained to others very imperfectly. That hour we spent by the lake at sundown, those eternal moments when we held the hand of a dying friend, the accumulated wisdom of life which we are so eager to convey to our young son: words fail us when we try to communicate these to others. Often we resort to such simple symbols as a smile or a handclasp. More often we fall back upon some gracious gesture or some kind deed or thoughtful gift, in the hope that thus we may express what is in our hearts.

Why is it so difficult to impart to others the most valuable insights we have gained? Why can't we reveal ourselves fully and adequately to those we love, whom we would serve? Why must we ask our friends to put implicit trust in us, instead of giving them clear knowledge of ourselves?

The fault does not always lie in us, but in the nature of things. We are all little isolated islands, fixed and immovable, unable to approach each other. We must, of necessity, remain mysteries to one another. We can send messages and pictures and gifts back and forth, and thus partially make ourselves known. But that is all.

IF THIS IS SO of the relationship of one man to another, what must be God's dilemma? We believe that we were made in His image and that therefore we ought to be able, in som sense, to understand His language. Bu we know too that both we and our par ents and our grandparents and all ou ancestors have long neglected to us the language God speaks. We have a listened so fitfully and responded s frivolously that it is little wonder whe God fails to get through. We ought t be conscious, too, that listening an speaking to God is quite other tha listening and speaking to a fellowma Our whole selves must be concen tratedly attuned to God, if His "Spir is to bear witness with our spirit."

Even when these conditions are me what is it we may expect God to sa to us that we can understand? If H should describe heaven and eterni and the mysteries of suffering or th secret of the Trinity, how would w have the resources of thought and th experience necessary to understand?

If He should reveal to us what o human minds, working on the materia of this earth, could discover for them selves, would He not be depriving us our human birthright, keeping us chi dren, preventing us from becoming m ture men by the only means we po sess, the natural discipline of thoug and work? The only kind of words w have a right to expect God to utter a like those our loving parents used wh we were children: "Don't be afra . . . I am here . . . Go ahead . . . T again! . . . Be fair, be honest, be p tient! . . . Remember he is your brot er . . . Forgive him, as I do . . . Do worry! . . . Think it through again . Are you not sorry? . . . Do not despa

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. I love you." These are the only ›rds God does speak to us. But to ose who look up and listen, He speaks em again and again in life.

ALL THIS MAY SEEM a rather strange ıd round about way to express what ıtherans mean by THE WORD OF GOD. et I think this approach is sound and ggestive. We talk at cross purposes ›out the Bible and Christ, revelation ıd inspiration and the Word of God, ıless we keep constantly in mind that is hard for God to reveal himself to , hard for us to recognize His voice ıd understand His language. It is difcult, first, because He is God and we e men; and secondly, because sin has ılled and distorted and all but deafıed the organ of our spiritual hearing, hich is often roughly but not miskenly referred to as man's conscience. A third difficulty arises out of the ct that we often interpret the idea HE WORD OF GOD" too narrowly. God eaks to men in many tongues: the nguage of the Bible, the language of ıture, the language of the Church, e language of the Sacraments, the nguage of Jesus Christ. No one nguage is correctly understood, save comparison with all the others. Even we convey ourselves to our friends t only by spoken words, but by stures and deeds, by the things we eate and the life we live, so God eaks to us in many languages: rough the great prophets and aposes and evangelists, in the history of a osen people, in the natural wonder d beauty of His creation, by the symlic language of worship, but above in the life and person and words d deeds and suffering and death and surrection of Jesus.

WE BELIEVE that this last is the clearest, warmest, surest language—the key to all the others. Yet we do not ignore the others, but regard them as a rich and growingly clearer reflection of the same Word God speaks to us in Jesus, and even as a means by which Jesus himself is better understood. Thus the older theologians talked about both a general and a special revelation. The Church of today encourages a comparative study of all the languages of God, scriptural and non-scriptural, in order that we may be able to distinguish correctly between what God said and meant and the imperfect, partial way men, even inspired men, understood Him.

When we thus study God's languages, we recognize that the biggest error we keep making, in our thinking about the Word of God, is in looking for the wrong kind of revelation. God in His Word does not reveal to us "heavenly secrets" of any kind. He does not even tell us how He created His world or when it will end or why the righteous suffer and the evil seem to prosper or what the mysterious relationship was between Jesus and His mother or even between Jesus and Himself. God speaks to us about three relationships only: His to us, ours to Him and ours to our fellows. That is why the Word of God is fundamentally an imperative:

"Fear not! . . . Only believe! . . . Seek the Kingdom of righteousness! . . . Do justly, love mercy, walk humbly with thy God! . . . Come unto me! . . . Peace be with you! . . . Take up your cross and follow me! . . . Forgive! . . . Pray! . . . Love your neighbor as yourself! . . . Thy sins which are many are forgiven thee; go and sin no more! . . ."

Who cannot understand this language? The Word of God speaks directly to us, right where we are.

Christians in Politics

By RICHARD SUTCLIFFE

Christians should vote, and should elect Christians to public office, if they seek to clear up political corruption

"CONGRESS PROBES Munitions Scandals" . . . "Congressman Linked with War Profiteers" . . . "Irregularities Exposed." Such headlines leap from the front pages of newspapers.

"From reliable sources in the nation's Capitol, it has been learned that the name of one of the House's most important committee chairmen has been definitely tied in with . . ." These are words of news analyzers coming from radio loudspeakers.

The public, digesting the ugly black type and absorbing the mellow-voiced insinuations, sadly shakes its collective head, mutters "just another example of corruption in public office," shrugs its shoulders resignedly, and relaxes in its favorite easy chair to read Lil' Abner or listen to Bob Hope.

Corruption in public office is nothing new in this world, though. The Bible contains numerous instances where servants of the people practiced the wily art of graft on their fellowmen. Down through history have marched the Albert Falls and the Teapot Domes, only to be threatened with eclipse by the connivings of World War II profiteers.

The American businessman drinks his coffee in the morning to the accompaniment of an up-to-date radio account of the case of a United States Congressman who accepted a $10,000 campaign gift for "services rendered." On his way to the office, he reads how a special Congressional committee is trying to subpoena another Congressman to testify concerning his part in some shady transactions.

Discussing local politics with business associates at lunch, he hears the latest regarding accusations against the city manager. Homeward-bound, his five-star final informs him in bold caps that a recent citywide election is being contested on the grounds that the apparent winners of the poll managed to stuff ballot boxes in several precincts.

MODERN-DAY CRUSADING city editors, with one eye on the circulation figures and another on the Pulitzer Prize, compete with the Winchells and the Pearsons, who have one ear on the ground and another listening for the latest Crosley ratings, to saturate the average citizen with dramatic exposes. Because of this emphasis on the dishonest deeds of men in public life, the public becomes hardened to its almost constant repetition and hastens to draw that inevitable conclusion—"no one in public life can be trusted."

Proof of such widespread thinking was graphically illustrated in a recent vicious political campaign. One of the candidates was admittedly a man of sterling qualities, a well-known churchman, and widely recognized as one of the fairest and most impartial jurists of his community. His opponent, in one of his major addresses

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Richard Sutcliffe is a member of the staff of the "Roanoke (Virginia) Times" and active in Lutheran church affairs.

ncluded his remarks with "I know my ponent is a *good* man, but what ance has a *good* man in public office?"

But *does* the public have a right to aw "that inevitable conclusion" that one in public life can be trusted? "No," states a member of the 79th ongress emphatically. "The majority Congressmen are intelligent, conientious men of high character. They ork hard and long at difficult and metimes exasperating problems. Most them have the spiritual fortitude ith which to face any issue squarely nd honestly. A few of them do not. hile there are few headlines or loud raise for the man who faithfully perrms his duty, it's a four-alarm fire hen a man 'slips.'"

REGARDLESS OF HOW MANY corrupt ublic officials there are, or what the ercentage of good men in public life , this distrust of men in high places as an accumulative detrimental effect n the public itself. In the first place, e public servant senses this lack of aith on the part of his constituents. ince human beings depend on appreiation for driving power, the official oses much of his incentive for public ervice and, instead of a "public serant," becomes simply an "office older."

Perhaps the most tragic casualty, owever, of this feeling of suspicion and listrust is the *potential* public servant —the talented young person, the gifted oung businessman, the successful oung citizen—whose desire to be of ervice to his community or country is hwarted because of a fear of either asting pearls before swine or of turng out to be an innocent lamb sacificed on the altar of public ridicule.

These potential candidates must be persuaded to ignore the perils of possible public crucifixion and enter public life, for upon them rests the solution of the ills of evil government. Medicine attracts young people who burn with a desire to cure humanity's physical ills. The ministry beckons to the young man whose ideal of service is remedying humanity's spiritual ills. Why should not public office appeal to young people whose zeal is directed toward overcoming humanity's civil ills?

Imperative is the need for Christians to assume a more active role in public life! The world's future depends upon Christian talented public servants well trained in good government. Christians must be made aware of the need and encouraged to answer this call!

NO MATTER HOW MANY consecrated Christians seek office, though, just a simple announcement of candidacy is not tantamount to election. There are enough Bilbos and Talmadges to prove that! And it's a fairly safe bet that a lot of Christians who elect to run for office won't have huge PAC funds, Democratic money, or Republican leadership to back them up.

To assure placement of men of Christian character in high places every Christian, aware of his sacred responsibility, must use his influence and exercise his right to vote. A Christian should be willing to cross party lines inside the voting booth. Regardless of political affiliation, it is imperative for Christians to vote—and to vote Christians into office!

Corruption in public office may be attributed to lack of Christian character in office holders. Corruption in public office can be, *must* be, prevented by concentrated and consecrated Christian action in electing Christians to public office!

Watchfulness

A STUDY IN THE GOSPEL OF LUKE

By John Schmidt

Read Luke 17:1-37 before reading this.

IN A WORLD SUCH AS THIS, there will certainly be "snares" that entice and destroy Christian believers. Yet Jesus' thought seems not to be directed primarily at the allurements of worldliness. He is more concerned about the offenses of religious folk. Christ's "little ones" (this phrase seems best applied to the humble and despised commoners who heard Him gladly, rather than to children, even though Matt. 18:6 points in that direction) were endangered by the harsh spirit of the Pharisees. Even His disciples needed to be warned that their ambition, intolerance, and negligence might destroy the weak. These are ever-present dangers.

The guilt of those who thus offend is very great. Even death is easier than the "woe" that falls upon them! Hence the disciples are warned to take heed to their own conduct, so that they might not fall into judgment.

Jesus illustrates this at a vital point. Forgiveness is hard, even for Christians, which is the reason for our Lord's frequent comment on this subject. Sin must be rebuked, for love is not weakness nor does it ignore wrongdoing. Yet he who rebukes sin must remember that the transgressor is his "brother." The purpose of the rebuke must be to prepare the way for forgiveness. The offender must be brought to recognize his sinfulness and desire a changed mind, for this is the meaning of "repentance." Until this condition is met there can be no forgiveness.

But then it must be given freely. Even seven (the Jewish number of completeness) offenses committed in a single day must be forgiven if the offender says, "I repent." That we may be protected against a merely literal and limited obedience, we have also Jesus' word recorded by Matthew (18:22): "I say not unto thee, Until seven times: but, Until seventy times seven." The Christian's forgiveness, like his Father's, is to be without limit!

NO WONDER THE DISCIPLES gasped and lost their customary self-confidence. *He* did it, but could they? "Lord, increase our faith." Only if their inner fellowship with Him were deepened could they meet this test. And if they could not meet it, the dreadful word of woe might fall upon them.

But Christ tells them that the question that needs to be asked about faith is not "how much?" but "is it genuine? is it alive?" If living faith be as tiny as a mustard seed (13:19), its possessor might say to the tree under whose shade they were resting, "Be thou plucked up by the root . . . and it should obey you." Here the illustration employed is a sycamine tree (either a mulberry or fig). Jesus uses the same idea elsewhere, but when standing under the peak of Hermon (Matt. 17:20) or

the slopes of the Mount of Olives (Mk. 11:23) substitutes "mountain" for a tree. The point of His teaching is constant: Even small faith, living and used, will accomplish great things, enabling us to forgive "seven times in a day."

OUR SENTIMENTAL modern faith has neglected the harsh parable that follows, intended to guard against dangerous pride in the possession of this mighty faith. We need to recover this aspect of the Gospel. "We must remember that the father-son conception is in doctrinal danger of degenerating into sentimentality, as has so often happened in modern times," says Dr. Wright. "It needs to be united with the master-servant picture to give it backbone and support." The Kingdom of God is not a democracy. The grace illustrated in 12:37 must be protected against human presumption.

Jesus turns to an acknowledged custom. A slave spends the day performing the two types of farm labor common to Palestine, plowing in the valleys and shepherding sheep on the highlands. Yet in the evening his master does not say, "Come immediately and sit down" ("by and by" is old English for "immediately" and belongs with "go" rather than "say"). Instead he is told to perform his next service and only then, after the master has eaten, will the slave eat. For this no special thanks are due him, for he has done only his clear duty.

So our Christian service gives us no basis for a claim to special recognition and payment. In man's relation to God, there is no claim of right which we can make upon Him, for everything is of grace.

JESUS, AS THE NEXT INCIDENT occurs, is going through the border country (not "midst") between Samaria and Galilee. Since He was heading toward the Jordan River, Samaria lay on His right and would naturally be mentioned first. Here the mixed group of lepers met Him and made their request. Forbidden by the law to approach closely (tradition specified 100 paces), they shouted aloud their plea. Of others they begged alms, but of Him a greater gift.

When His word to seek out a priest who would testify to their healing (compare 5:14) is obeyed, their stricken bodies were healed. Only one returned, without fear or false shame, to give public thanks to God for His mercy. "Clean" once more, he came close and prostrated himself. "And he was a Samaritan." How natural that Luke, also a foreigner, should have been the only recorder of this as he was of others in which Samaritans played a part (9:52-56; 10:30-37).

To say, as one commentator does, that Jesus' questions (verse 17) "imply surprise and surprise implies limitations of knowledge," is unnatural literalism. What else would any good teacher say to drive home his lesson? How can eager seeking and glaring ingratitude be so combined? We ask it of the thoughtless lepers. But do we ask it of ourselves?

The grateful Samaritan received a fuller blessing, for the story ends: "Thy faith hath saved thee." Gratitude opens doors to God.

Perhaps it was irritation at this favorable attitude shown a Samaritan that led the Pharisees to taunt Him. "You and John have been talking about the coming Kingdom. Where is it?" Jesus replies that since it is not an earthly kingdom, sustained by a conquering army, it is not visible to hos-

tile eyes. It is actual, real, but internal and spiritual—God's reign in human hearts. There is no need to look for it anywhere else.

To His disciples, Jesus has something further to say. "The days will come," after His departure, when they shall so long for His return that they will be eager to believe empty rumors. Just as Jerusalem provided fertile soil for exciting rumors of the coming Messiah, so believers might be victimized by predictions of dates and places of their Lord's return. This need never be if they remember that His coming will be both sudden and clearly visible (verse 24). The King comes openly, though His Kingdom is now unseen.

Nor are they permitted to forget, in this glimpse of future glory, that the Cross must precede His glory. A world such as this could have no other answer to give the holy one.

Even when the moment of triumph arrives and the Lord returns, He will find a world as sensual and as unexpectant as that which scoffed at the preaching of doom that was spoken by Noah (compare Gen. 7:11-23). Men will be so absorbed in their ordinary occupations that they disregard every warning. External things are not wrong in themselves, but they may blind us to the presence of other and more vital things. That is why the church has always prayed: Help us so to "pass through things temporal that we finally lose not the things eternal."

In the more sophisticated and highly developed civilization of Lot's day, there were even more distractions, especially commercial ones (verse 28, compare Gen. 18:16—19:25). And again the certain result was total tragedy. Just so will it be again when Jesus discards His disguise and appears in His native glory. In the days of His earthly life and now in His spiritual presence that glory is visible only to the insight of faith.

The next passage blends thoughts descriptive of the fall of Jerusalem with conditions that will accompany His final return so that they cannot always be distinguished with certainty. This is natural, since the destruction of Jerusalem is a clear example of Christ's judgment.

A man, taking his siesta on the flat roof of his home, can save his life only by fleeing by the outside stair. To pause long enough to gather belongings within would bring disaster. Lot's wife died because she delayed. Tradition ascribed this to her reluctance to leave her possessions. Clinging to things is dangerous. The solemn warning that follows (verse 33) must have been often repeated, for it appears in all four *Gospels.*

Two men in close association (Matt. 24:40 says "in bed") are separated at Christ's return for judgment. "Taken" can mean either "died" or "drawn from danger and received by Christ." The second fits better the illustrations of Noah and Lot. Two women turning a handmill and so facing one another where each could grasp the handle as it turned were also in close association yet they endured opposite fates. (Verse 36 does not appear in the best manuscripts and seems to have been borrowed from Matt. 24:40. The thought is already expressed in verse 34.)

The disciples' question is "Where will this happen?" rather than "Where will they be taken?" Jesus answers that this must be wherever judgment is needed. Not locality, but relation to Jesus Christ determines the final outcome—then, now, and at the end.

The Lathrops Talk of Churches and Trees

I SHIFTED MY BUNDLES from one arm to the other. It's nice to live on high ground, but sometimes I wish the slope from the station to our house were not so continuous.

"Hi!" Mrs. Sullivan called to me from the opposite side of the street. "See what energy our vacation has given me. "She gave the leaves she was burning a thrust with her rake. A fountain of sparks was drowned in milky clouds of smoke.

"I'm glad to see someone with energy." I crossed the street to stand beside her. "I've been shopping and my batteries seem pretty well run down. Did the trip do Dr. Sullivan as much good as you hoped?"

"He's a new man. He says he not only speaks kindly but feels kind. He loves to pretend he has a crotchety disposition so I never let him know I see through the bluff."

We parted with laughter.

MARK WAS IN HIS ROOM studying when I let myself into the living room. Probably going to work on getting us to let up on the no-going-out-on-school-nights rule, I thought, steeling my resolution to resist any blandishments.

"Looks as though you bought out the stores," he commented, following me into my room. With assumed indifference, he draped himself across my bed.

"This is my prize. I'll give a special award to the person who can tell what I paid for this dress."

"Try it on, why don't you? Can't tell much when it's on a hanger."

I slipped into it and turned slowly before the mirror. My son paid me the compliment of a wolf whistle. I felt absurdly pleased. "Think I should shorten it?"

"Not too much. I don't want you looking like Mrs. Stetson."

"You don't?"

"Honestly, mother, if you looked like that, I'd leave home!"

"You mean her bleached hair?"

"And her short skirts—shorter than the kids wear. Honest, the way she flutters around you'd have thought we were her dates—only none of us would date a girl that acted that silly."

Torn between the desire to commend his judgment and the feeling I should reprove him for disrespect to elders, I compromised on a laugh.

"You know, it's not only Mrs. Stetson has funny ideas, either. I hate to go there when Hats's father is home. He never calls me by name. He just says, 'the preacher's son!' "

"Well, you are, aren't you?"

"Sure. It's the way he says it, I don't like. Then he's always saying if the churches can't agree on what's true and what isn't true, why should he believe what any of them say? He kids Fred Wills because his family go to the Presbyterian church. He says if we really believed what our churches teach we wouldn't speak to each other."

"I've only met him a few times, but I didn't think he would be as crude as that."

"He laughs a lot to show he's joking.

but he's not. I've been wanting to ask dad what I should say. The only time I see dad nowadays is at dinner, and then I have other things to think about."

"I know what you think about at dinner time," announced Joan, striking a pose in the doorway. "Food!" Mark made a dash for her and the conversation ended in a puppy-like rough-and-tumble.

HOWEVER, THE SUBJECT came up again after dinner.

"Did you see the fine report from the convention in the evening paper?" Jerry asked. "The papers seem to be doing the Lutheran Church justice, even if we don't give them as spectacular material to work on as our Catholic brethren provide."

"We could give them better material if we had one big Protestant church instead of all these different kinds, couldn't we?" asked Mark. He met the twinkle in Jerry's eye with a grin. "Oh, I know I didn't think that one up myself." He went on to tell about Mr. Stetson's slighting remarks.

"Mr. Stetson seems to be a bit behind the times," Jerry responded. "Has he ever heard of World Communion Sunday? Or the World Council of Churches' program of spiritual and material relief which was carried on across warring lines, even before it was really organized? There's a story there to make your blood tingle."

"But, dad, there is a difference between the Lutheran Church and other churches. You told us in catechetical class about the three interpretations of the Lord's Supper. I listened that much, anyhow."

"The way we look at the sacraments is important—vitally important. But Luther included the Apostles' creed, the Lord's prayer and the ten commandments, also. We're coming to realize how much we have in common with people who believe as we do on three of the five cardinal documents of our faith."

"Then don't you think we should all unite? Then Mr. Stetson and people like that couldn't criticize."

"They'd find something else. Talk like his shows social as well as intellectual and spiritual immaturity. Oh, there are instances of bigotry among church people. But the trend is the other direction. There are certain great families of churches among Protestants and the branches of those families are coming closer together all the time."

"I certainly agree with Mark," I put in. "I hope the time will come when we can all be together in one church. Then we could really get somewhere with social reforms and peace programs and change this world into something more like what God intended it to be."

"Sounds fine," agreed Jerry. "If only it would work that way. Unfortunately history shows that the periods when the church has been most united outwardly have been the times when it began to decay from within."

Joan was getting bored. "It all sounds silly to me."

Jerry tried putting the matter in her language. "A tree with too many branches gets top-heavy. It needs pruning. But cut off all the branches and the trunk either sends out new ones or dies. The church won't die no matter what we do to it. I personally believe we ought to cut some twigs back to the main branch. We just don't want to go far enough to retard the growth of the tree itself."

"I guess I see, said Joan doubtfully.

Personal Problem Clinic

Ambitious

For a number of years I have been teaching a Sunday school class, and I'm always on hand for the church service. I have been interested in becoming the superintendent of the Sunday school. I have tried to learn as much as possible about how a Sunday school ought to be run. Ours is being run very poorly.

For some reason the teachers and officers always want someone else. And it has always been one of their clique who has little understanding of what ought to be done. Just why should they favor such people and turn down one who has prepared for a long time?

Your experience is not new. Many a person, in the church as well as in other groups, has failed to achieve his ambitions. In some instances there has been injustice, but in many cases the choices and the outcomes have been good.

Everyone has to recognize the fact that other people's estimates of our abilities and personal traits may be very different from our own. It has always been true that we accord ourselves a better rating than anyone else grants. We like ourselves, and rightly so, but our self-esteem prejudices our self-evaluation.

Tear loose from yourself for a few minutes, stand on the other side of the street and look back at yourself with a cold critical eye. How do you look—as good as before? We need to recognize our limitations, and act accordingly. Some people bolt into alluring situations, only to their own discomfiture, as the tot who pulls down a kettle of hot water upon himself.

In the church, as elsewhere, good followers are needed as much as capable leaders. Most of us serve a better purpose by following our leaders loyally, open-mindedly, and with an eye on the very best interests of all concerned.

Are you sure your ambitions are not outrunning your qualifications?

Housewife

Again and again in various groups I am asked, "What is your occupation?" I am embarrassed, for I can only say, "I'm a housewife." What else can I say?

My three children and the household keep me very busy, but I succeed in getting out to some meetings and social affairs. But I am sooner or later confronted with the same old question. Why must people be so inquisitive about one's personal life?

It is only natural that in meeting people in groups one should be asked, sometimes indirectly, about his vocation. There are people who have a prying disposition, but in most instances people ask such questions as a matter of being courteous, showing interest, being sociable, and with all the good will in the world.

Why should any wife and mother feel apologetic about her position? It must be due to distorted ideas and attitudes about the whole matter. Actually, there is no more honorable position for a woman. Most unmarried women, though probably not all—if free to express their inmost feelings—would reveal a desire for marriage, children, home, and normal family life. Many career women, some of them distinguished figures, have gone on record to this effect. Some have specifically stated that despite success, fame, and money their deepest yearning is for family life of their own. True, various troublesome factors may mar the harmony of family life. But the position of wife and mother is to be highly esteemed.

—EARL S. RUDISILL

LETTERS *to the editor*

Lords of Liturgy

SIR:

Are the readers of THE LUTHERAN to assume that Pastors Wiencke, Ross, and Frank have spoken the final word on the adoption of the Revised Standard Version, and that Pastor Lotz and the "lords of the Lutheran liturgy" stand alone in reactionary darkness?

The real issue is whether we want a Bible and liturgy in the language of the market place, or whether we want the sound and sense of the King James Version. Patently, the Revised Standard Version is not written in the language of the market place; but if it were, the general reading public would still need a comprehensive commentary, since the substance of the Bible is not the stuff of the journalists, the radio commentators, and the March of Time.

Here is one vote for Pastor Lotz and the "lords of the Lutheran liturgy." May they succeed in preserving both the sound and sense of our inspiring liturgy.

MILTON KLEINTOP

Country Speaks

SIR:

Writing as one who has served in rural work for a number of years I am expressing the hope that the changes proposed for the Common Service Book will be sweeping enough to revitalize the musical life of rural congregations. The truth is music is dying out in many congregations I know.

Many Lutheran people have no mood for nor appreciation of the Common Service. They look upon it as something passed along to them "officially" as an act of legislature. The hymn tunes are judged heavy and difficult. This fact has meant that many singers of moderate ability simply default and let the default become a permanent freeze.

To alleviate the many distortions, deletions, variations which still exist in its use I propose that any new Service Book have an alternate and much simpler form of Common Service. It could and should be studied and balanced, proper in every respect, but simple.

If the Lutheran Church really wants to stay in the country it must feel the pulse of rural people in its literature, its hymnody and stewardship planning.

A. K. YOUNT

Discovery

SIR:

I subscribed for THE LUTHERAN shortly before Christmas of this past year, primarily to co-operate with one of our church organizations which was campaigning on behalf of the magazine. As it has arrived, I have read in it carelessly, at odd moments, and with little of either expectation or appreciation.

When your questionnaire came, and began to fill it in, I soon realized how little I had learned of what the magazine offers and as I checked back to see what I had read of it I made other discoveries: (1) That what I had read, I had found thoroughly enjoyable—honest, intelligent, and well written—but that the rest of the magazine was equally readable; (2) that the magazine has a plan which gives it coverage of wide and varied areas of Christian thought and action; and (3) that in my preoccupation I have unconsciously confined my reading in THE LUTHERAN to those topics already rather familiar through other media and neglected most the features which make THE LUTHERAN individual—its unique contributions to understanding and balanced living.

I have no illusions that henceforth I shall read each issue cover to cover, but you may be sure that every copy will receive much more careful and more general examination than has previously been the case.

COLE WATKINS

Across the Desk

PROMPT ACCEPTANCE of the gracious invitation of THE LUTHERAN to occupy a seat at the press table in Cleveland placed us in position to see and hear the delegates to the 15th biennial convention "in convention assembled."

NOW, AS WE LOOK BACK over the intervening years, we can discern reasons why the character of that first assembly justifies the high esteem in which it is held. The roll of its delegates named selected individuals, chosen indeed by the regular process of synodical selection, but they were considered to have qualifications for the special responsibilities with which the American Lutheranism of the Muhlenberg succession was confronted.

There were 45 synods in 1918 eligible to participate in convention proceedings. Of these, 24 constituted the General Synod, organized in 1821. The General Council formed in 1866, had 13 synods. The United Synod in the South, youngest in years, dating back to 1886, had eight synods. The order in which these "units of organization" were named on the roll of the ULCA was determined by the date of the organization of each. The Ministerium of Pennsylvania, 1748, came first. The Synod of West Virginia, 1912, was then the latest addition to the list. (Since 1912 three synods and three associate churches have been added to the ULCA roll.)

From the Lutheran Almanac of 1918, the numerical size of the three participating general bodies has been obtained. They are stated here with the comment that parochial reports were less carefully compiled under the old regimes than is now the case. The figures as given read:

Confirmed members in the General Synod	364,072
Confirmed members in the General Council	531,978
Confirmed members in the United Synod South	53,226
Total	949,276

From this sum, one deducts the membership of the Augustana Synod, which withdrew from the General Council when the latter's participation in the merger was assured. Further deductions were made by the correction of congregations' rolls. The numerical size of the ULCA as of 1918 is usually placed at 750,000. From that number it has grown to its present size, 1,282,103 in the United States and Canada. With those in "the islands" and in foreign missions the total is 1,394,076.

ONE CHARACTERISTIC of the first convention of the ULCA was its procedure "according to plan." The minutes printed in very readable type required only 119 pages, and on these the merger sermon by the late Henry Eyster Jacobs was printed in full, a history of the negotiations of which the merger was the consummation was read by Dr. Theodore E. Schmauk and ordered "printed in full" in the minutes, the roll of delegates, the names of appointees to committees, those elected to boards and agencies, the constitution and by-laws, can all be read in this interesting volume. But as a record of the business transacted, it heads the list for brevity and matter-of-fact-ness. This present convention in Cleveland, Ohio,

is not likely to be so completely acquiescent toward the reports and proposals placed before it for corporate action.

But a great mistake would be made if one saw in this routine of the first convention an absence of discussion. Its agreements had their unanimity of acceptance because of the many years of debates and, in fact, controversies. Some writers cite the year 1877 as the first date of consideration of the unity made corporate in 1918. A "diet" at which Lutheran leaders were present as representatives of different synods was held in that year in Philadelphia and was followed by gatherings of similar purpose at intervals during 40 years. By such meetings, more and more items of agreement were "revealed" together with the handicaps of divided groups of Lutherans. More and more advantages of co-operation came into the consciousness of the rank and file of the church's membership which finally enacted the merger. Separatism received a body blow in 1911 at the convention of the General Synod in Richmond, Va., by the adoption of a resolution which adjusted the General Synod and the General Council to the same confessional foundation.

The inner effects of the several approaches to organic union were given expression by the challenge of lay leaders to the theological authorities who were members of a joint committee to plan for the united celebration of the 400th anniversary of the Reformation of 1517. The late John L. Zimmerman spoke for a group of lay contemporaries, who had caucused the night before. Dr. Henry Eyster Jacobs, whose experience had been at Gettysburg College and the Philadelphia Seminary, replied for the Church's teachers.

The agency by which the initial items of corporate agreement were directly formulated and presented in New York for the action required to incorporate the United Lutheran Church in America in the state of New York was a group of men of singular fitness for their task. They had the years of experience in leadership that enabled them to discern desirable regulations from non-essential formulas. They knew by past controversy which it would be futile to discuss and was not within the responsibilities of ecclesiastical corporations.

But as plain as day in the discussions of the merger was their consciousness of a mandate from their fellow believers to provide a witness to unity of conviction and purpose and in so doing articulate effort and administration. Most of all, they were convinced that the Head of the Church by the Holy Spirit was directing them, and therefore obedience was at once a privilege and a command.

THE LEGACY of our founding fathers has now been committed to this convention and the Church here represented. Of those who assembled in New York November 10-18, 1918, two-thirds are now of the Church Triumphant. Few of those who were delegates to the first assembly—only nine of the clerical list—according to our comparison of the two rolls, are here officially. But the Church they founded has sent others in their stead. The doors open for entrance into a worldwide ministry are as significant now as were those of 2[illegible] years ago. And the same kingdom of God invites proclamation, the same gifts of grace equip the messengers. Hitherto hath the Lord blessed us, and His benediction continues on them that love and obey Him.

—NATHAN R. MELHORN

orthern Conference Districts xceed First Year LWA Quotas

By Tressler S. Bolton

Rockford—Two districts of the Northern onference of Illinois Synod are now over e top on the one-year quota for Luteran World Action.

The Freeport District, made up of 11 ongregations, has now paid in $5,670 on a quota of $5,072. St. Paul's, Kent, has paid $596 on a $537 two-year quota, and is the only congregation in the district and conference to have reached that goal. Seven other congregations in the district ave reached or gone over the top on the ne-year quota.

The Dixon District, made up of nine ongregations, has contributed $11,138 on a 10,599 quota. Seven congregations in this istrict have paid the one-year quota or nore.

In the entire conference, 16 congregaions out of 25 have reached or exceeded he one-year quota. Many of these conregations are endeavoring to reach the two-year quota by the end of this year.

At the June meeting of the Freeport District Brotherhood, held at St. Paul's, Rock Grove, it was decided to send canned goods to Europe. At the September meeting, held at First Church, Mt. Carroll, contributions from five churches, the Pearl City Ministerium, and from the treasury of the District Brotherhood amounted to $259.17. Four other churches are yet to report on this project. The committee believes that contributions from these will bring the total up to $500 or more.

Religious instruction in the Mt. Carroll grade school is now in its 24th year under the same teacher, Mrs. Jennie Nipe. This is a community project and has proved very successful.

The Oregon grade school grants released time for the children to receive instruction in the Bible. The Rev. Paul R. Bollman of St. Paul's Church is teaching 57 third through eighth grade pupils each Wednesday.

The Rev. and Mrs. Wilbur Currens recently were commissioned as missionaries to Liberia, Africa. The commissioning service was held at St. Paul's Church, Nachusa, Ill., the Rev. H. F. Otto Mueller

NEW HEADQUARTERS purchased by the Lutheran Charities of Detroit because of increased staff and volume of work. Located on Detroit's east side, the building was formerly a private mansion

pastor. Dr. Walter D. Spangler of Park Ridge, Ill., preached on "A Mission-minded Church." Dr. Spangler, assisted by Pastors Mueller, G. J. Curran of Dixon, and W. N. King of Fairview, officiated at the service.

Pastor Currens is a native of Franklin Grove, Ill., and his family is active in St. Paul's Church, Nachusa. A graduate of Wheaton College and the Chicago Seminary, he studied for a time in the Chicago Medical School. Receiving a call from the newly established Warrenville Lutheran Church, he was ordained by the Illinois Synod and served in this mission until the time he accepted the call to the naval chaplaincy. During the war he saw service chiefly in the Pacific area. Mrs. Currens, the daughter of a Norwegian Lutheran pastor, is a registered nurse from the Lutheran Deaconess Hospital, Chicago.

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AT A BANQUET to be held during the Christmas holidays, Trinity Church, Harvard, the Rev. Luther Mueller pastor, will honor all of her servicemen. A booklet containing the complete service record of every serviceman of the church will be printed as a memorial to the four men who did not return.

CONFIRMED MEMBERSHIP in Trinity Church, Harvard, during the 10-year pastorate of the Rev. Luther Mueller, has increased 5[illegible] per cent and the communing membership has increased 98 per cent. This congregation was in the red financially 10 years ago, but now has about $30,000 in all cash balances including the building fund. The benevolent gifts in 1945 were over $6,000, or 10 times as great as they were in 1935. Pastor Mueller attributes these records to his constant calls into the homes of the members of the congregation. In an average year, Pastor Mueller makes more than 1,500 calls. Trinity Church, situated in the city of Harvard, with a population of about 3,500, could be classified as a rural congregation since there are 170 farm families represented in the membership.

With a one-year quota of $1,604 for Lutheran World Action, the congregation has already paid $2,500, and hopes to finish the two-year quota by the end of this year.

MISSES Doris and Betty Vietmeier presented a baptismal font to the Evangelical Lutheran Church of Forreston, Dr. T. [illegible] Hersch pastor, in remembrance of the confirmation. The young adults' class of the church sponsored the building of a new entrance to the church basement.

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Association Press

tor of St. Matthew's, Princeton, Dr. Allen O. Becker retired, and is now living in St. Louis Park, on the west edge of Minneapolis, Minn. A farewell was held for Dr. and Mrs. Becker at the church July 11.

THE REV. JAMES FRESH, graduated from the Chicago Seminary July 18, and began his ministry at St. Matthew's Sept. 1. A reception for Pastor and Mrs. Fresh was given Sept. 16, by the congregation. Dr. Weng, president of the Illinois Synod, conducted the installation service Sept. 22.

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OCCASIONS

Feted

The Rev. and Mrs. Erwin R. Jaxheimer of St. Luke's Church, Woodhaven, L. I. N. Y., on their 40th wedding anniversary at a dinner. Mrs. Jaxheimer is a daughter of the late Rev. Frederick Weiskotten former pastor of St. Jacobus Church Philadelphia, Pa. Mr. Jaxheimer has served St. Luke's since 1909.

Married

Katharine Baker Krumbholz, daughter of Dr. Clarence E. Krumbholz, executive director of the National Lutheran Council Division of Welfare; and Winfred Elliott Buckles, newspaperman of Kenosha, Wis at the Church of the Redeemer, Milwaukee, Wis. The bride was formerly employed as case supervisor for the Lutheran Welfare Society of Wisconsin, in Milwaukee.

Indiana Synod Conferences Meet; Parsonage Found for Dr. Hanes

By ROBERT H. HEIN

THE THREE CONFERENCES of the Indiana Synod held their annual conventions the second week in September. The Northern Conference met at Church of Our Saviour, Fort Wayne, for a one-day session. Dr. A. J. Traver of Hamma Divinity School conducted seminars on "Preaching Today" and "Pastoral Work Today," and spoke on "Grace and Life" at the laymen's mass meeting in the evening.

INDIANA

The Central Conference met at St. John's Church, Elwood, Sept. 10 and 11 and the Southern Conference at First Church, Indianapolis, Sept. 11 and 12. Both conferences heard Prof. Joseph Sittler, Jr. of the Chicago Seminary speak on "The Disintegration of a Doctrine," in which he outlined the history of the doctrine of the Word. Banquet speakers were Mr. O. J.

nsen, prominent Lutheran layman, at Central Conference meeting, and Dean E. Grinnell of the Indiana State Teach- ' College at the Southern Conference.

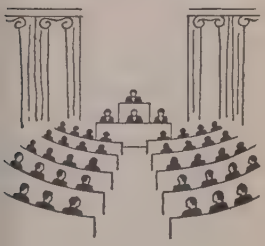
PRESIDENT F. M. HANES now has a home. hen the synod moved the president's of- e from Elkhart to Indianapolis, site of synodical offices, it found that it had place for the chief executive to live. e executive board was authorized to rchase a parsonage, and pastors and lay- n were placed on the alert to watch a suitable house. After three months searching, a house has been found. On pt. 5, Dr. Hanes and his family moved o the synod's parsonage at 3350 Park enue, Indianapolis.

SYNOD BRIEFS: The Rev. Brady L. Stroup, stor of St. Paul's and Shiloh congrega- ns of the Walton parish, celebrated the h anniversary of his ordination Aug. . . . St. Mark's Church, Evansville, the v. A. R. Swasko pastor, has received a of chimes and a tower amplification it, a memorial to Mr. B. H. Noelting. . . . Hunter's Bottom Church, Carrol County, Kentucky, a part of the Madison, Ind., parish, celebrated its 50th anniversary. The Rev. E. D. Daubenbis is the pastor. . . . Emanuel Church, Lawrenceburg, the Rev. Eugene A. De Jerus pastor, has completely renovated the exterior of its church building with steeple repairs, new paint, and new spoutings. . . . Dr. Paul H. Krauss, pastor of Trinity Church, Fort Wayne, is recovering from a serious illness. He suffered a heart attack while on his vacation.

Ten Added to Faculty

A record enrollment of 500 students has required the addition of 10 members to the faculty of Susquehanna University.

Dr. Waldemar Zagars, who holds a doctorate in economics from the University of Riga, will lecture in economics and business subjects. A Latvian Lutheran, he was at one time a member of the Latvian ministry of finance. He is thoroughly conversant with trade relations in central



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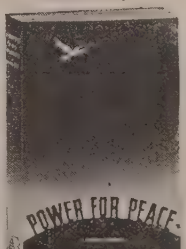

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and eastern Europe, according to Dr. G. Morris Smith, president.

Frederick C. Stevens will teach sociology and assist in the history department. Robert F. W. Meader will instruct in the Latin department. Axel Kleinsorg will assist in the English department and coach dramatics. Richard D. Strathmeyer will teach accounting and business. Merle Hoover has been appointed instructor in physics. Mr. Hoover has been serving with television laboratories, where he received the Distinguished Civilian Service Award from the Secretary of the Navy.

Mrs. Diana Irvine will teach voice. Mrs. Christine K. Wells, student dean at Syracuse University for the past two years, will be new dean of women. Mrs. Carol Klin will be preceptress in one of the women's residences. Ruth M. Sparhawk will be instructor of physical education for women.

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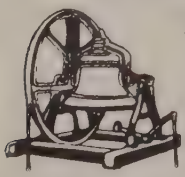

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Kantonen Speaks at Hamma

Hamma Divinity School began its fa semester with a formal service, Sept. 1 Dr. T. A. Kantonen spoke on "Justificatio by Faith and the Man of Today."

Thirty-seven students are enrolled. Te are seniors, nine middlers, 10 juniors, si special students, and two resident grad uates. Fifteen part-time students are reg istered for graduate seminars.

Jensen, Beck, Seyda Address 75 At Syracuse District LL Camp

By Christian P. Jens

NEW YORK

Syracuse—Fourth annual summer co ference of the Syracuse District Luth League was held at Highland Fore Fabius, Aug. 31-Sept. 2. Seventy-fi young people pitched their tents on t hill overlooking Ono daga Valley and join in the program whi included worship services, conference a discussion groups, impromptu entertai ment, sports, and "K.P." duty.

The Rev. Franklin Jensen, pastor Faith Church, Schenectady, led the gro in a series of conferences on "What Means to Be a Lutheran." Justificati sanctification, predestination, and wors were discussed.

Reasons for and against men and wom entering full-time service as ministers a deaconesses were discussed in the conf ence periods on "Witnessing and Evang ism." This was led by the Rev. Alf Beck of Reformation Church, Roches

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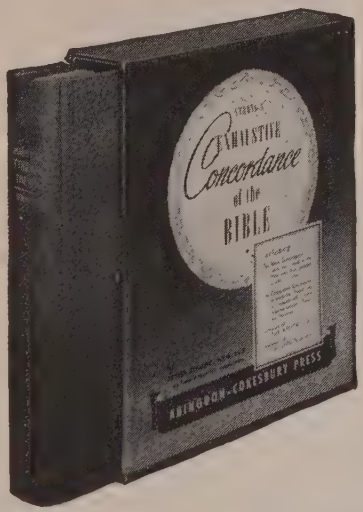

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The Rev. Arthur Seyda of St. Paul's Church, Liverpool, was conference chaplain. The Rev. Willis J. Forsyth, called to serve in Santa Ana, Calif., assisted.

DONATION DAY was held Sept. 15 at the Home for the Aged, Clinton, N. Y. Dr. Paul C. Empie of the National Lutheran Council spoke. The 40-voice Lutheran Women's Chorus of Syracuse, under the direction of Miss Dorothy E. Kappesser, sang three numbers. An offering of over $1,500 was received. Theodore Steinhorst, Utica, is the president. The Rev. William C. Nolte is superintendent.

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CENTRAL CONFERENCE convened in St. Paul's Church, Oswego, the Rev. George E. Heck pastor, Sept. 16. President Paul J. Tritchler, pastor of Holy Nativity Church, Endicott, preached.

Dr. Frederick R. Knubel, president of New York Synod, reported synodical benevolence contributions had increased 2[illegible] per cent over 1945. The Rev. Eugene Kreider, secretary of home mission, stated that 13 areas of synod would be surveyed by the end of the year.

Expansion has begun in Norwich and Sidney, Chenango County, under the direction of the Rev. Glenn S. Eckard. Pastor Eckard has requested that names of any Lutherans in Chenango County be mailed to him.

The Rev. Viggo Swensen, conference director of Lutheran World Action, reported that the conference had raised in cash and pledges 85 per cent of the two-year goal.

THE REV. GEORGE E. L. DIETRICH became pastor of the Church of the Redeemer, Syracuse, Sept. 3. Pastor Frederick [illegible] Martin became pastor emeritus.

THE REV. FRANKLIN K. BLANK has resigned the pastorate of St. Matthew's Church, Oswego, to become the pastor of Grace Church, Dunkirk. The Rev. John Dimpfl served St. Matthew's many years.

THE REV. ARTHUR SEYDA was installed associate pastor of St. Paul's Church, Liverpool, and Christ Church, Salina, Sept. 15. Pastor Swensen gave the charge to the congregation. Pastor Tritchler gave the charge to the pastor and officiated at the installation. Dr. John Dudde, pastor of St. Paul's Church and Christ Church, was the liturgist.

DONALD W. PRIGGE, who was graduated from Gettysburg Seminary in May, is new Lutheran student pastor at Syracuse University. Mr. Prigge is a former president of the New York State Luther League.

TWO HUNDRED Luther Leaguers are expected at the Syracuse District Luther League Educational Rally at First English Church, the Rev. Frank Shimer pastor, Oct. 13.

Another Biennium

This week, at Cleveland, Ohio, The United Lutheran Church in America is holding its biennial convention.

It has been a momentous biennium. It saw the cessation of a war and the beginning of an era of peace and world reconstruction.

To the United Lutheran Church this new era represents the reestablishment and the further development of the ties which spread the word of God throughout the world.

To those at Cleveland, representing our church, we extend our prayers that they may act wisely in steering the course of the United Lutheran Church through the heavy seas of world reconstruction.

We further extend our pledge of complete co-operation in making available to the United Lutheran Church our complete facilities in the hope that these facilities will in some way make the passage to a world of peace a smoother voyage.

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Alleghany Conference Churches Mark 100th, 75th Anniversaries

By Ralph W. Birk

Altoona—Mt. Calvary Church, Lavansville, the Rev. Charles A. Shilke pastor, observed its 100th anniversary during August. Dr. Dwight F. Putnam, pastor of Christ Church, Gettysburg; Dr. Russel Fink of York, missionary on furlough from India; former pastors, H. M. Petrea of Somerset, and M. S. Miller of Pittsburgh, and Dr. I. Hess Wagner, pastor of Trinity Church, Somerset, delivered messages at the services during the celebration.

PENNSYLVANIA

Mt. Zion and Christ congregations of th Jennerstown charge, the Rev. John I Stambaugh, pastor, held 75th anniversar services the weeks of Sept. 7 and 15. Dr M. R. Hamsher of Harrisburg, president c the Central Pennsylvania Synod, delivere the sermon at special services in Mt. Zion Sept. 7. Former Pastors W. C. Karns, Jr of Willow Grove and A. C. Curran c Brookville, were present for services dur ing the week. Special services at Chris Church, Sept. 15, were in charge of th pastor. Dr. J. D. Krout of Harrisburg, sec retary of the Central Pennsylvania Synoc preached the anniversary sermon. Forme Pastors E. F. Rice of Manorville, J. S Shannon of Aaronsburg and J. F. Stabl of Dallastown addressed gatherings.

A series of youth rallies was held a Johnstown, Clearfield and Altoona, spon sored by the Luther League committee c the Central Pennsylvania Synod, Sept. 25 27. The Rev. Joseph W. Frease, executiv secretary of the Luther League of Amer ica, was in charge of the rallies. Both th Johnstown and Altoona district Luthe Leagues are co-operating in the rallies.

The Rev. Ellwood Hauser, assistant pas tor of First Church, Johnstown, is a mem ber of the synodical league advisory com mittee; Margaret McFalls of Altoona president; Paul Weir of Johnstown is se ond vice-president; Paul Ulsh of Altoon is statistical secretary; Connie Cathcart Clearfield is executive secretary; Mrs. Pa Weir of Johnstown, life service secretar and Mrs. Isabel Adelman of Johnstow member at large.

Pastor Hauser became assistant pas of First Church, Johnstown, the R W. M. Holl pastor, Sept. 1. He has char of the work with youth and the Sund school. Pastor Hauser served as the fi student pastor at First Church while student at Gettysburg Theological Se nary in 1936. He served a year in the n chaplaincy from which he was honora discharged last May. Prior to entering chaplaincy he served Trinity Church, B ford, and the Jerome-Boswell charge.

The Rev. Francis B. Myers has assum

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his duties at Christ Church, Westmont Johnstown, and was installed pastor Sept 15. Dr. Calvin P. Swank of Philadelphia synodical superintendent of missions, an Dr. Harvey D. Hoover, professor of practical theology at Gettysburg Seminary, ha charge of the installation service. Pasto Myers is a native of Glen Rock, Pa., an a graduate of Gettysburg College an Gettysburg Seminary, class of 1944. H served as a chaplain in the U. S. Nav until last May when he was honorabl discharged. He succeeds the Rev. F. A Daehling, now pastor of St. Mark's Churc Corpus Christi, Texas.

Car Given Miss Sullivan

A station wagon was presented to Mi Clara Sullivan, missionary to China, the convention of the North Caroli Women's Missionary Society, Lenoir Rhy College, Sept. 1-3. A gift from Mrs. Cla ence Whisnant of Hickory, it replaces t automobile confiscated by the Japane after Miss Sullivan was taken prisoner 1941.

Delegates to the convention contribu over $1,200 for Chinese mission work a voted to support Miss Kathleen Ragan China.

Convention theme was "Lift Up Th Eyes." Speakers were the Rev. Royal Lesher, Miss Ethel Emerick, Miss Cather Stirewalt, Mrs. L. Bowers, Mrs. J. R. Pa III, and the Rev. Albert Keck.

Mrs. M. Craig Yoder, Hickory, succe Mrs. Aubrey Mauney as state presiden

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ILSON, DONALD M. From Berkeley, Calif. To 5 Cheng Yuang Rd., Tsingtao, China.

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LGUM, DAVID. From Northwestern Seminary. (Student) To St. Mark's Church, Minneapolis, Minn., as Assistant Pastor. 1922 25th Ave., N.

ELITZ, WALTER J. From Chaplaincy. To Richmondville Parish, N. Y. c/o St. Paul's Church, Richmondville.

OUSER, CLARENCE F. From Chaplaincy. To St. Paul's Church, Los Angeles, Calif. 429 Euclid Ave.

HER, WALLACE E. From First Church, Pittsburgh, Pa., as Assistant Pastor. To English Church, Zelienople, Pa. 100 N. High St.

FRESH, JAMES H. From Chicago Seminary. (Student) To St. Matthew's Church, Princeton, Ill. 326 Vernon St.

HOFMANN, F. W. Called to St. Paul's Church, Pitcairn, Pa. 409 Eleanor St.

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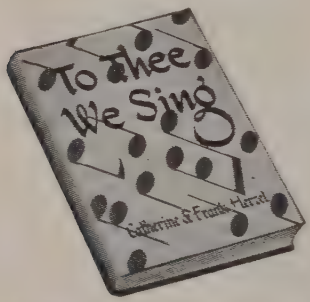

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ULC CALENDAR

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15-16. Women's Missionary Society, Susqu hanna Conference, Central Penns vania Synod, St. Matthew's Chur Bloomsburg, Pa.

15-17. Women's Missionary Society, Georg Alabama Synod, Church of the Res rection, Augusta, Ga. 8 P. M.

15-17. Women's Missionary Society of Indi Synod, 27th Convention, Grace theran Church, Elkhart, Ind. 3 P. M

17. Women's Missionary Society, Allent Conference, Ministerium of Penn vania. St. Paul's Church, Catasauc 2 and 7 P. M.

18. Women's Auxiliary, Philadelphia Se nary, Seminary Chapel. 2 P. M.

23-24. Women's Missionary Society, Mary Synod. St. John's Church, Hagerst

23-24. Women's Missionary Society of I west Synod Convention, Benning Nebr.

24. Women's Missionary Society, Pennsylvania Conference, Central P sylvania Synod. St. Paul's Ch Allentown. 10 A. M. and 2 P. M.

24-26. Women's Missionary Society of tucky-Tennessee Synod Convention Matthew's Lutheran Church, Pad Ky.

28-29. East Pennsylvania Conference, C Pennsylvania Synod, St. Matt Church, Allentown. 2 P. M.

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IN CONCLUSION . . . . . .

A MAN WHO HAS BEEN DEAD 500,000 years probably would not worry much if his bones get knocked around a bit. But it does seem that after being dead that long, one might expect a little rest.

It's the "Peking Man" who is supposed to have lived 500,000 years ago. His skull and some of his teeth were found near Peking in 1929. A few days before Pearl Harbor these fragments were bundled into a trunk and entrusted to U.S. marines leaving Peking. The marines were captured and their baggage disappeared. The trunk may have been kicked into the harbor at Chinwangtao.

Even the "Peking Man" is a casualty of World War II. That's quite a parable. Nobody is safe.

WE WHO ARE in Cleveland this week hear much of the tragic plight of Europe and Asia. We can't grasp the full meaning of the story. So far our country has not been in the main path of the hurricane which sweeps the twentieth century. But the storm may come our way.

Three major revolutions converge violently: A political revolution—as the British empire disintegrates after maintaining some sort of world peace for a century following the Napoleonic wars; a social revolution—as an industrial way of life supplants the old agricultural way. A racial revolution is the third, as a billion people of various colors have begun to rub off the stamp of inferiority which the white man has placed upon them.

With all this going on, we can expect turmoil and trouble. But we don't, really. Not in our whole history have Americans ever been obliged to live within the prospect of catastrophe. W don't want to start now.

YET IT'S AN OLD STORY in other lan Isaiah saw the storm coming in his l tle land more than 2600 years ba He foretold "cities wasted without i habitants, and houses without man, a tle land more than 2600 years bac ways the prescription was the sam "Hearken unto my voice, saith t Lord. . . . For only if you amend yo ways, if you practice strict justice o toward another, if you oppress not t stranger, the fatherless, and the wido and shed not the innocent blood. . .

Always the result was the same. "F I have spoken unto you, rising ear and speaking; but ye have not hearl ened." The false gods prevailed. T ways of justice and mercy were disr garded. The reckoning of doom pil high, until it toppled over and buri cities and countries and all the peop History makes a poor bedtime story f people who don't like bad dreams.

History never tells us to be afraid some alien people, who know not G (who live in the Kremlin, mayb Such people become God's instrume for punishment of his own chosen o who are faithless. The ones to fear a ourselves, when we fail to take Go will very seriously.

God's promise is never withdraw His power is not exhausted and his l is not diminished. But basic to his u verse is the requirement of fidelity his way, which is not our way. Cho ing our way, not his, is the whole st of tragedy in our affairs. The story r be told again, before our grandchild have all grown up.

Elson Ruff

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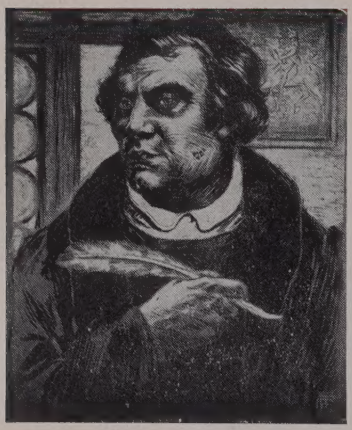

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